wealth fit to be accepted enjoys inexhaustible
abundance: for Mm we worship ILA/ attended by
brave warriors, inflicting much injury, receiving
none.

5. Verily5 BEAHMANASPA.TI proclaims the sacred
prayer in which the divinities INDBA,. VARUNAJ
MiTEAj and ARYAWAN have made th.eir abode.[b]

Q. Let us recite, gods? that felicitous and fault-.
less prayer at sacrifices. If you, leaders, desire (to
hear) this prayer, then will all that is to be spoken
reach unto you,

7. Who (except BRAHMA.NASPATI?) may approach'
the man who is devoted to the gods, by whom the

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[a] *Manoh putri,* the daughter of *Manu,* and institutrix of sacrifices (see p. 82, note a). Looking upon *Brahmanaspati* as the presiding divinity of prayer or sacrifice, allusion to *Tld* were not wholly out of place. Why she should be *suvird,* if that be rightly explained *sobhanair virair IMfair yitktd^* accompanied by excellent heroes, does not appear.

[b] This and the next verse are directed to be recited at the *AgnisMoma* ceremony, in connexion with prayers addressed to *Indra* and the *MaruU.* Professor Eoth cites it in proof of his theory, that *Br&hmanaspati* is, in an especial manner, the divinity[r] of prayer, which is not incompatible with his "being identical with

either *Agni* or *In&r&j* in the same capacity. He recites, it is said,
aloud *.(pravadati)* the prayer *(mantrani)* which ought to be so
recited *(ukthy&m)* by the mouthj according tj the Scholiast, of the
Hotri; in which *mantm, Indra* and ˙the rest abide, or are mystH
cally present. Or, as explained in the commentary on the next
stanza, it is the *mantra,* or prayer, that generates or brings them to
the presence of the woi^pper,^j^rddk*a?&0^
mmtram.